

Youth

Vol. 17, No. 1

Edmonton, Alberta

January, 1961

Ukrainian Catholic Youth Organization



Members of St. Basil's U.C.Y. Club of Regina, who served and assisted at the Ukrainian Day Tea held in the early part of 1960. From left to right are Bill Wonsiak, Jerry Ann Zinkewich, Natalie Washchyshyn, Kathy Wonsiak, Alexandra Washchyshyn, Eugene Matlock.

Youth . . . The Golden Age of Opportunity

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Ціна одного числа — — — — .10

YOUTH

Organ of the

Ukrainian Catholic Youth
(U.C.Y.)

Edited by Press Committee

Subscription: \$1.00 per year.

.10 per copy.

Authorized as Second Class Mail, Post Office Department, Ottawa.

Editor, Tony Caruk

Assistant Editor, Mary Pidoborozny

Address All Correspondence to

YOUTH

10967 - 97th Street — Edmonton, Alberta, Canada

PRESS FUND

St. Peter and Paul U.C.Y., Saskatoon, Sask. ----- \$50.00

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

The Fatima Secret . . .

by Father Cornelius Pasichny

Spiritual Director of Borchiew UCY, Alberta

Many popular and widespread interpretations have been proved inaccurate, but the Message of Fatima remains true and timely.

During the past few years much has been said and written about the third Fatima secret entrusted by the Blessed Mother to Lucia Abobora, now Sister Lucia, in the apparitions of 1917. Some individuals, more well-meaning than informed, spread about the idea that the secret message to be opened in 1960 contained a prophecy of terrible disaster which is to take place in the very near future. Some took this to mean that about 95 percent of humanity would perish in a world war; others that the end of the world will take place before the year was over. As the year 1960 wore on, curiosity and apprehension grew, and some self-appointed prophets began showing a tinge of disappointment that perhaps after all, the demise of the world will not take place on schedule. Now that the year 1960 has come and gone, it is time for us to take a closer look at the facts in the case. For the Fatima message is a true and very timely one. We must not let it become obscured or undermined by the misrepresentations of sensation seekers.

The story of the Fatima apparitions is that the Blessed Virgin appeared six times in 1917 to three shepherd children, Lucia Aboboro, and Francisco and Jacinto Marto, in the fields near Fatima and Aljustrel. They experienced and learned much, but were asked not to speak of three events or secrets until a later date. Then in 1927 Sister Lucia revealed two of those events. The first was that the children had had a terrifying vision of hell; the second that they received a command to establish and promote devotion to the Immaculate Heart of Mary. When Sister Lucia fell seriously ill, between 1939 and 1942, she wrote down the third event or "secret", placed it in a sealed envelope, and gave it to the late Bishop Alves Correia da Silva of Leiria, the diocese embracing the Fatima area, with the instructions that it was not to be opened until after her death, or in 1960, whichever came first. Upon the death of this bishop in 1958, the sealed envelope was passed on to his successor, Bishop Joao Pereira Venencio. Because of the secrecy of this message, speculations as to its contents began to run wild, and it was generally assumed that it contained a prophecy of terrible punishments to be visited upon the

world. To put an end to such speculations, the diocesan authorities questioned Sister Lucia early in 1959, and she replied, "I know nothing, nor can I say anything about such punishments, which have been falsely attributed to me." At that time the bishop's chancery of Leiria issued a statement saying that since February 1955, Sister Lucia had said nothing about the Fatima apparitions, and thus has not authorized anyone to announce anything on this subject.

A new 100 page book has been recently published in Lisbon by the Portuguese Catholic Action on the Fatima apparitions. It contains a chapter on the third event or "secret" and says about that event that bishop J. P. Venancio announced in 1959 that the envelope with the message will be opened in 1960. He did not say, however, where or by whom this will be done, or that its contents will be made public. The book concludes that there is no indication that the message will be announced to the world in 1960. This seems to have been so, for 1960 is now history, and nothing has been said either about the opening of the sealed envelope or about its message. The book continues: "The last part of the secret — will be revealed only when the ecclesiastical authorities judge it opportune — In the meantime, we cannot be far from the truth in supposing that it recounts new graces from heaven for those who persevere in carrying out the message of Fatima more fully." It quotes Sister Lucia as saying that God did not want her to be a prophet to predict future events, but to warn the world of the evils of sin

and of the need for prayers and penance. As she put it, in part, "I think therefore that God wanted to use me only to remind the world of the need to avoid sin and to make reparation, by prayers and penance for offences against God."

These words of Sister Lucia, the sole survivor of the Fatima apparitions, strike the keynote of the Fatima message: to avoid sin, and to make up for sins committed throughout the world by prayer and penance. God will punish the world and its people for sin, and will bless it and withhold His punishment on account of those who pray and do penance. This has always been so. Our Blessed Lady spoke of such punishments at Fatima, and they have been no secret. She said specifically that if sin were to continue and prayer and penance not increase, Russia would spread her errors throughout the world, promoting war and persecuting the Church; the good would be martyred; the Holy Father would have much to suffer; and various nations would be annihilated. Since 1917 much of this has come about and is still happening in our own day. We need not be concerned about any secret message; this obvious one is sufficient for us. It is but a new reminder of an old truth that God punishes sin, and a new incentive to pray and to do penance today. For there is much evil in the world, as there always has been, but perhaps there are not too many people counteracting and expiating the evil by prayer and penance. The basic penance or sacrifice required of everyone is the fulfillment of their duties in life and the observance of God's

laws. Add your contribution of penance to this noble cause and you will contribute to the sparing of the world and earn special blessings from the Blessed Mother for carrying out her message. Repeat often

the prayer suggested by Our Lady at Fatima: "O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to heaven, especially those in most need of Thy mercy."

The Significance of Folk Dances

by Ted Dackiew

Cultural Director of St. Basil's UCY, Edmonton

The folk dances of the many national groups of Ukraine, Russia and central Europe, share similarities in terms of formation, themes, and basic steps. All these dances can be classified in different categories pertaining to specific occasions that arise at different times.

Dances of a ceremonial nature have been handed down from former eras in the development of the culture of these peoples. Many go back beyond the Christian eras to more ancient pagan rites. For example the Ukrainian dance "Arkon" involves stamping movements and originally was performed as a part of spring fertility festivals. A number of these ceremonial dances stemmed from a belief on the part of early pagans that certain objects possessed supernatural significance. For example the Ukrainian version of the Russian dance "Charovod" is of a solemn religious nature. During the course of the dance a group may kneel and bow to the floor while using the hands and arms in a style suggestive of Oriental movement.

Some of the most delightful dances from these countries are based

upon the various occupations of the people. The movements of these dances relate to the occupations in either of two ways: they are pantomimic of the activities performed by individuals who engage in the specific occupation, or they are suggestive of the type of personality which usually characterizes the individual who follows certain specific trades. Illustrative of those in the latter category are the Ukrainian "Chumak", a character sketch of a swaggering merchant; the Slovakian "Odzemak", a dance about a shepherd. Illustrations of the pantomimic type of occupational dances are innumerable. Karoboushka from Ukraine and Russia is an occupational dance commemorating the colorful trade of the peddlers, common the world over.

These countries also have spectacular dances which enable the performers to demonstrate skill in intricate movements of the feet, in brilliant leaps or jumps or in daring feats, as in a dance with swords. One particularly characteristic step in Ukrainian dances is the "squat-fling" or "prisjadka" step in which the dancers, while in a squatting position extend their legs alternately in a forward position. The Cossack

men are particularly famous for their performance of this and other intricate steps in the "Hopak". "Zaporozhets", the sword dance, involves difficult leaps and feats with these weapons. Therefore real dangers exist in dancing with the swords so that performance demands courage as well as skill.

Couple dances which have courtship for their theme are particularly colorful. The most characteristic feature of these dances as a whole is the change from slow to fast tempo. The two most popular courtship dances are the Lezhinka and the Lekuri. These are dances of great beauty in which the man dances around the women, sometimes dancing very close to her but never touching her, and then withdrawing from her. The woman, dignified and quiet, moves with a smooth, unrestrained ease. Sometimes the man moves with an easy gliding step and sometimes with steps which demonstrate skill and daring.

Social dances performed at festivals, weddings and other similar affairs include the "Katerina, Kolo-myka and Zhuraval or Crane", popular ballroom forms in round dances. Couples or women dance the Kolo as a traditioned part of wedding festivities in Ukraine. During the course of the dance, individuals perform elaborate steps in the centre of the circle, while the other participants continue to dance as they look on.

Now let's deal a little with the costumes which make these particular dances so colorful, and thus giving an air of gaiety.

The prevalent festival attire, per-

taining to Ukraine, worn by the woman, consists of a dark skirt and bodice, a beautifully embroidered white blouse, a stiff embroidered cap and colored boots, predominantly red, or shoes and stockings. The woman also frequently braids her hair with gay ribbons and flowers. These do not replace her hat, however, for she wears a stiff cap over her braids.

The festival costume worn by the men consists of white linen shirts and trousers, with richly embroidered designs, colored boots, usually red; and caps of fur, wool or straw. overcoat or frock of white, or grey.

The men and women also wear an brown homespun material, trimmed with stripes or cords of varying colors.

Our folk dances therefore are traditional, handed down from generation in the matter of all traditions. They are more or less fixed in their basic patterns but may undergo certain variations over a period of many years. The significant fact, however, is that there has been no conscious effort to introduce such changes or variations.

So as tradition goes, so do our folk dances.

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ATTENTION, READERS:

We'd like your opinions and ideas on the Ukrainian Language and how much we use it. See pages 9 and 17.

The True Nature of Marriage

He Who instituted marriage as a Sacrament has frequently explained the nature of marriage. In the tenth chapter of St. Mark's Gospel, He plainly says: "And they two shall be in one flesh. Therefore now they are not two, but one flesh", (Mark X 6-8). This is how God regards marriage. It makes two individuals one and only God can sever that union. Morality rises or falls on this attitude. If modern morality is at a low ebb today the reason is evident. The modern attitude toward marriage is wrong. It is wrong because it is not God's attitude.

Has the Catholic Church made marriage indissoluble? No, God has made it indissoluble and His Church proclaims it. This is why the Church is in the world. The Church is established by Christ to proclaim and explain His truths. St. Paul places this clearly before the early Christians. The Church has a trust fund, God's truth. It is to be preserved incorrupt and carried down the ages to the end of time. The Church is God's delegate. "As the Father hath sent Me, I also send you."

So it follows that what the Church teaches regarding marriage is the teaching of God Himself. What did Christ say regarding the stability of the marriage bond? Everyone that putteth away his wife and married another committeth adultery." (Luke XVI 18). St. Paul's teaching on marriage is just as clear and positive. The marriage bond is permanent. Until the sixteenth century and the Protestant revolt, divorce

was unknown. Could the Church have been in error for sixteen centuries? If so, then God erred. The fact is the indissolubility of marriage and the truth of Christianity stand or fall together.

What's called the Pauline Privilege is an indirect proof of the permanence of the marriage bond. And as this privilege is granted by God Himself for the safeguarding of Catholic Faith, it stands as an exception to a general law.

God made marriage indissoluble because human welfare demands this. For human welfare calls for the permanent protection of mother and children. The stability of the marriage bond is demanded by nature itself, and so it is found as the basic social law of nearly every civilized people. The advocates of non-permanent marriage wish to replace God's law by the law of passion and lust.

To claim that marriage is indissoluble does not mean that circumstances at times do not justify a separation. But a separation does not sever the bond. Man and woman remain husband and wife even though separated, and remarriage is unlawful for both. Marriage, moreover, is a contract and like any other contract it may be valid or invalid. If the proper conditions for the valid contract of marriage are not placed then there is no marriage. And it has been left by Christ to His Church to fix these conditions. The Church, by the power given her by Christ may not only fix the conditions for

the valid reception of the Sacrament of Marriage, but for good reasons may change them. This is the power given to the Church as Christ has made her the custodian of His Sacraments. And what the Church does in this matter, God does. For Christ and the Church are One. So we find Church legislation on the Sacrament of Marriage modified from time to time. The point to remember is that what the Church puts down as an essential condition for the fulfillment of the contract of marriage must be carried out or

there is no marriage, no Sacrament. Church law is not always easy for the individual. Often the individual must suffer in fulfilling it. But the Church law is for the common welfare, and Church law has back of it a divine sanction — "he that hears you hears Me." The Church is responsible for the teaching of Christ. Christ has taught us the true nature of marriage. The Church proclaims it and defends it without change in the twentieth century as in the first.

From "Marriage" by Gerard C. Treacy, S.J.

Introducing Father Greschuk

by Walter Sowiak,

Through this column it is my pleasure to introduce, a very ardent and dedicated priest to the Ukrainian Catholic Youth Organization, namely Father Greschuk.

Early in 1959, Father Greschuk was appointed by our Bishop to take over the duties as spiritual director of the diocesan executive of the U. C. Y., and also the spiritual director of St. Josaphat's senior and junior organizations of the U. C. Y. Practically from the first day that Father Greschuk took over his duties, he was hailed by the Youth as one of the best for our organization, and is better known to us as our spiritual "Teddy Bear", due to his being about 5 ft 8 inches tall and a waist line of about 38 inches. At any rate, Father always takes this in good stride with a great big smile, and always willingly devotes his time to anything constructive within the sphere of the U. C. Y.. We have yet to hear Father say no to any of our attempted ven-

tures, and his advice is always regarded as very sound.

Father Greschuk was born on Nov. 7, 1923 at Innisfree, Alta., which makes him 38 years of age, but he appears a good ten years younger and perhaps this is one reason why the youth take so readily to him as they do. It seems Father is always treated as one of the gang no matter where he is, whether it be in a group of jovial characters, serious business or what have you, it seems you can not find any one better.

In my interview with Father, you could not help but feel that he has led a very colorful life. He was born in a family of three boys and three girls, and his parents were highly recognized as a great asset to the community and the church. In asking Father what made him decide to become a priest, he said as a young boy, he had the opportunity to serve Mass as an altar boy. That impressed him, and also his parents

would offer shelter to the Fathers that would come out to conduct Holy Mass on Sundays in their community. He was very close to the Fathers and was always in his delight, to hear what the religious way of life had to offer from them, which later in life convinced him that this was for him too.

Father Greschuk, as he is known to us now, had received the first three years of his education at the Miroslawna school near Innisfree, then moved on to Edmonton and spent the next eight years there. He received his final grade twelve education at St. Joseph's College at Yorkton, Sask.

In 1943 Father entered the St. Augustine's Seminary in Toronto to fulfill his desire to become a priest. In his seven years of studies, he was ordained a sub-deacon on the 11th day of June, 1948 at Winnipeg in the chapel of the Archbishop's residence, and on the 15th day of August, 1949, Father was ordained deacon by our bishop, Neil Savaryn at St. Josaphat's Cathedral in Edmonton, and on June 11th, 1950, Father was ordained to the priesthood

by our bishop at St. Josaphat's Cathedral.

He was then assigned to serve the Calder and Jasper Place parishes, and succeeded Father Skwarok as personal secretary to our bishop. In June of 1956, Father was transferred to the Holy Eucharist parish in North Edmonton and remained there until April, 1959. From there he was transferred to St. Josaphat's Cathedral to take up the duties mentioned above, and additional to this, Father Greschuk is an assistant priest at the cathedral and also the spiritual director of the men's club in the parish.

To Father this is very rewarding, that is to serve humanity as a representative of God, being a counsellor in time of need, he is a very enthusiastic organizer of U.C.Y. organizations throughout our diocese. He also highly recommends any boy to choose the religious way of life as his vocation, which is the greatest reward from God.

On behalf of the Western Diocesan, we all hope God will bless you for all you have done for us. We certainly do appreciate it. Thanks, Father!

My Trip to Europe

By Father Greschuk

I always remember one of my Seminary professors who very often told the students that they should try to visit Rome after their ordination to the priesthood, because seeing the Eternal City would help us to appreciate more our Faith and the Church. I was ordained in the year 1950 and the professor's word

of advice remained in my mind, but it was only this year that I was able to visit Europe. In 1958 I read about the International Eucharistic Congress to be held in Munich, Germany, in 1960, and I thought what a wonderful thing it would be to take part in this public manifestation of love and devotion to Our Lord

in the Holy Eucharist. About a year later, my cousin, Dr. Peter Steblyk, came up with the idea that he and I should go to Europe in the summer of 1960. Here was an opportunity for the good professor's advice to become a reality for me, and, at the same time, to attend the Eucharistic Congress. His Excellency, Bishop Savaryn, graciously granted to me a leave of absence and we began making preparations for the long trip.

I have often read about Eucharistic Congresses and here I had the opportunity of being at one. It certainly was a great religious spectacle and a captivating demonstration of faith. Here we met our bishop, the Most Reverend Neil Savaryn. There were six other Ukrainian Bishops participating in the Congress, together with at least 700 Archbishops and Bishops of various Rites from many countries. On the final day of the Congress, which was on a Sunday, Mass was celebrated by the Papal Legate, Gustavo Cardinal Testa, at a massive and high altar, with 30 steps ascending to it from the four sides. The altar was erected in the centre of a large park. At this Mass there were 1,200,000 people present. Almost every country of the world was represented here. At Communion time, 1,200 priests were distributing Holy Communion. This indeed was a fitting demonstration by the people of their love for Christ in the Most Blessed Sacrament.

How did we travel on this trip and what more did we see?

Peter and I left Edmonton by TCA on July 20, 1960. To make the trip a little more thrilling, Peter suggested that we fly by jet from Win-

nipeg to London England. That we did. We boarded a TCA DC-8 Jet in Winnipeg, flew at the rate of 600 miles per hour at an altitude of 6 miles. That in itself was a tremendous experience. We flew the great distance so fast that during the first two weeks in Europe I had the greatest difficulty realizing that I was in Europe. I felt that we were in Eastern Canada.

We spent four days in London. The weather was typically English. It rained. Peter decided to invest in an umbrella. This made us feel that we were one of the crowd. We saw Buckingham Palace, Windsor Castle, the Tower of London and other historical places about which one learns in Canadian schools. There is a Ukrainian Catholic Church in London and I tried to get in touch with the Ukrainian priests there, but I did not succeed because they were out in the missions at the time.

From London we flew to Paris which is indeed a very beautiful city with its large churches, wide boulevards and museums. Louvre Palace is unbelievably large. Most of it is now an art gallery, containing hundreds of paintings, among which is the original painting of the Mona Lisa. Very impressive also are the Arch of Triumph and the Eiffel Tower. Beneath the Arch of Triumph is the Tomb of the Unknown Soldier. On the tomb burns a flame continuously and every morning fresh flowers are laid on the tomb.

We continued our tour from Paris by car. Before embarking on our trip we had arranged for a car rental and we were given a neat little European car, an Aronde Simca, a French product. By having the use

of a car, we were more at liberty to deviate from the common tourist roads and to have a closer look at the every day way of life of the European people. So, from Paris we drove to Brussels in Belgium. We visited the grounds where the World Fair was held two years ago. All the exhibit buildings that were put up by the countries participating in the Fair have been removed, except for the imposing Atomium built by the United States of America. It is now a great tourist attraction in Brussels. From here we travelled to Rotterdam and then to Holland. The first thing that a person notices in Holland is its traditional cleanliness. Not only the cities and villages, but also the farm yards are scrupulously neat and tidy.

From Holland we crossed the border into Western Germany. For a country that has suffered such an extensive devastation by war, it has made a remarkable recovery. We saw very little evidence of the war. The cities and towns are all rebuilt. The drive along the Rhine River was a very impressive one. On the river itself was a very heavy traffic of barges going either to or from

the large ocean liners in Rotterdam. Along the river could be seen ruins of old castles. Further down towards the south are countless smoke stacks of heavy industry. Everywhere there is strong evidence that the country is thriving.

Before continuing on to Munich where the Eucharistic Congress was held, we crossed the border into Switzerland. This country is certainly the fascinating country that it is claimed to be. It is just like one huge beautifully landscaped park. We travelled through Berne, Interlaken and St. Gallus. While travelling we stopped one evening at a restaurant in a little village. Here we experienced the friendliness of the common people. The proprietor came to our table, shook hands with us and tried to take our order. We ran into language difficulties so much so that we could not make any headway. A couple at a table next to us noticed our predicament and came to our rescue. They knew some English and before we knew what happened we had a tremendous meal sitting in front of us.

(to be continued)

THE UKRAINIAN LANGUAGE AND OUR UKRAINIAN YOUTH IN CANADA

Recently this following questionnaire was given to forty-two of our members.

1. Can you speak Ukrainian?
2. If yes, how often do you use it?
3. If no, would you like to learn?
4. Why?
5. Do you feel that in Canada we need another language besides English?
6. If yes, where and when?
7. If no, why not?
8. Do you like Ukrainian songs?
9. Do you sing Ukrainian songs?
10. Did you ever go to Ukrainian school?
11. How long?
12. What did you think of Ukrainian school?
13. Do you think that we should

speak some Ukrainian at our meetings?

14. If yes, how do we go about it?
15. Any comments or ideas?

The preceding was the questionnaire that was filled out by 42 members. Here are the answers after being officially tabulated:

1. Can you speak Ukrainian?
Yes: 14 — No: 15
Little or no comment: 13
2. If yes, how often do you use it?
(a) When talking to older people and parents
(b) often
(c) every day
(d) Seldom
(e) Never.
3. If no, would you like to learn?
Out of 28 that did not speak or very little:
Yes: 17
No: 3
Others: 8
4. Why? (learn)
(a) So I can understand.
(b) Church service — older people use it.
(c) Speak and understand in the language I was born to.
(d) To partake in conversations.
(e) To talk to my parents and their friends.
(f) To carry on a conversation.
(g) Like to talk to some of my relatives.
(h) Would be useful.
(i) Understand sermons in church.
(j) Father speaks it at home.
(k) live among Ukrainians.
(l) Because I want to.

One of the persons that does not want to learn has this to say:

- (a) No time — school and other activities.

The remaining 12 that did not want to learn or who could not make up their minds made no comment.

5. Do you feel that in Canada we need another language besides English?

Yes: 19 (out of 42)

No: 11

Impartial or no comment: 12

6. If yes, where and when?

- (a) Church, dramas, songs.
- (b) Everywhere.
- (c) No specific time or place.
- (d) Church and the home.
- (e) English schools.
- (f) Home and with other Ukrainians.
- (g) All over, all of the time.
- (h) On the job.
- (i) Across Canada.
- (j) Here as soon as possible, (meaning our Vancouver UCY).
- (k) Very helpful for applying for a job.
- (l) Schools.

7. If no, why not?

- (a) English first.
- (b) Too many languages.
- (c) One country — one language.
- (d) We are Canadians.
- (e) One simple language.
- (f) English is universal.
- (g) Too many languages complicate politics, business and communications.

8. Do you like Ukrainian songs?

Yes: 35 (out of 42)

No: 0

Other: 12

9. Do you sing Ukrainian songs?

Yes: 31

No: 4

Other: 7

10. Did you ever go to Ukrainian school?

- Yes: 38
No: 3
Other: 1
11. How long?
1 year: 3
2 years: 7
3 years: 8
4 years: 9
5 years: 5
6 years: 3
7 years: 1
8 years: 1
9 years: 1
12. What did you think of Ukrainian school?
(a) learned to read and write but not to speak.
(b) Pretty good.
(c) Not very good, they should teach us in English schools.
(d) Not too good.
(e) Interesting.
(f) Learned more than in later years.
(g) Useless 6 years.
(h) Not convenient, complicated life in neighborhood.
(i) united children but did not learn much.
(j) Too much English spoken.
(k) Waste of time.
13. Do you think that we should speak some Ukrainian at our meetings?
Yes: 15
No: 20
Other: 7
14. If yes, how do we go about it?
Yes —
(a) Special session — not too long.
(b) Ukrainian when asking questions.
(c) Certain time allotted.
(d) 10 minutes conversation.
(e) Conduct some of the meeting in Ukrainian.
No —
(a) Only if sufficient members know Ukrainian.
(b) Not here.
(c) Either English or Ukrainian but not both.
(d) Impractical.
15. Any comments or ideas?
(a) Formal course in English such as French, Latin, etc.
(b) Don't teach Ukrainian, but use it of your own free will.
(c) Too many dialects.
(d) Drama participation will aid learning Ukrainian.
(e) Better method of teaching.
- And that completes the Survey Questionnaire.
- These were the personal views of 42 of our club members and their own personal feeling toward the subject — I did not change the meaning or wording of any of the answers. Here you have the clear picture.
- WHAT DO YOU THINK ON THE SUBJECT? WHAT DOES YOUR CLUB FEEL ABOUT IT?
- What I would like to see in the YOUTH magazine is other clubs reporting on their members in this touchy subject. My personal feelings are that we must do something about our mother tongue. Do you want Ukrainian to die? — If not, let us make some drastic changes and alter that and have the Ukrainian language live till the end of time.
- If any person would like to express their views on this subject, present them to your press correspondent and let's see some other write-ups on the subject. Or, if

anyone would like to contact me about it, write me.

Some of the YOUTH magazine readers might think that I am old fashioned and maybe from the old country. I am going to answer that, this way:

I was born, raised and bred in British Columbia.

I have found many uses for the Ukrainian language in my jobs (of which there have been many and in many parts of Canada). Also many employers will hire you because you

have another language, and Ukrainian is one of the languages that is good to have. If you know Ukrainian well then you can understand quite a few Slavonic languages.

If any of you would like to write me my address is:

O. Kociuba,
1522 E. 19th Ave.
Vancouver 12, B.C.

Let's get the ball rolling. I will answer any letters or questions about this subject if you write me or have an article in the YOUTH.

BORCHIEW UCY, ALTA., VISIT PATIENTS

With the winter season well under way, we here at Borschiw have also got winter minded in the way of sports. At present we are involved in a full season of weekly curling. The season got under way in the second week of December and will continue into the last week of March. A total of four mixed rinks are enjoying themselves tremendously in this, Canada's fastest growing winter sport.

More recently the club partook in its annual Ukrainian carolling project. Three groups of seven members visited the homes of people in the surrounding district and sang the traditional carols. Besides being most successful in promoting the Christmas spirit and providing enjoyment for the members participating, it also proved to be beneficial in the financial aspect. We certainly at this time, would like to thank all the people who received us so warmly and donated so generously.

In an effort to retain more of the traditional carolling, we here at Bor-

schiew have put some thought into something new. Perhaps not new but something which has not been done for many years. Yes, we used sleighs for transportation. It may seem like a lot of unnecessary trouble, but for the color, fun and experience it should provide, it may be well worth while.

On December 27th the club held its annual Christmas party. The highlight of the evening was the exchanging of gifts among UCY members. A variety of novelty dances provided entertainment for the largest portion of the evening, a pie eating contest, an appreciated monologue, and the initiation of the new president provided additional attractions. The evening was brought to a close with a light lunch.

The most recent club project was a New Year's day visit to the patients of St. Joseph's General Hospital in Vegreville, under the leadership of Father Pasichny. During the visit we presented each of the Ukrainian patients with a bou-

quet of carnations and a box of chocolates. Before leaving the patients we sang an Ukrainian carol and wished them a speedy recovery.

In concluding we all from Borschiw UCY would like to wish all UCY clubs a Happy and Prosperous New Year!

— Bernie Stewart,
Press Correspondent

St. Basil's UCY, Regina Hold Ukrainian Day Tea and Display

Over 200 guests attended the Ukrainian Day tea and display, sponsored by the Ukrainian Catholic Youth of St. Basil's parish in Regina, held in March of 1960. Mrs. A. Simpson and Mrs. W. Sagasz performed the tea honors at the event which took place in the Knights of Columbus hall.

Ukrainian folk music provided an effective background on the occasion. Colorful Ukrainian costumes were worn by the servers, and the display included embroidery, ceramics, literature and Easter eggs. Display tables were arranged in a semi-circle having as a backdrop, murals painted by the Obnova club of the University of Saskatchewan. The murals depicted typical scenes of Ukraine.

Ferns, white tapers and Ukrainian Torte cake highlighted the ecru-lace covered tea table.

Weeks in advance, members of the club busied themselves collecting handicrafts for the display that were generously loaned by members of the parish.

Reporters note: The following is a fictitious composition written by three members of St. Basil's UCY in Regina, prior to their club's visit with St. Peter and Paul's UCY club in Saskatoon. The article appeared in the local UCY bulletin and was meant as a bit of fun to climax the visit to Saskatoon. Copies of the article were distributed to all members of the Saskatoon group, much to their bewilderment.

A VISIT TO A 'SMALL' PLANET

by: "Venus" de Milo

"Earth" — a

Saturn — nicknamed "saturated" (editors of 'Cosmos'-politian)

In the beginning there was a universe. From two minute corners of this vast 'Vacuum' up popped two planets. And first was popped, REGINUS and by accident there was SASKATONUS (an indescribable conglomeration looked down upon by the REGINUSIANS).

The backward civilization of SASKATONUS was a degradation to our "Vacuum" Thus it was that the advanced intelligence, supreme authority and fantabuously beautiful culture of REGINUS deigned the incentive to rocket to this tiny insignificant little planet for their annual "clean-up weekend". (You see, there is an excess supply of space "liquorus" which gushes profusely from such establishments as the King George licensed premises and SASKATONUS liquorus board-us.

"Clean-up weekend" was scheduled for "Valentinus Eve-us" in SASKATONUS. Enmasse, the REGINUSIEANS boarded their super constellation rockets, known as Chev-

eroleuts, Convertiblus Fordus and Buickus and various other souped-up automobiluses.

The countdown: 10 — 9 — 8 — 7 — 6 — 5 — 4 — 3 — 2 — 1 — 0 — Whoooooooooooooooooh!

Swooping down the milky way, refuelling with ethylene milus at the star f "David"-son and finally landing in the grey, dark alcoholic stench of SASKATONUS the REGINUSI-ANS glindly staggered into the Big T motel for physical restoration.

At the appointed hour of six, St. Peterus and Paulus was invaded by the REGINUSIANS.

What ensued was such chaos, that the three editors refused to continue writing the story. However, they did add that SASKATONUS is now the cleanest and driest planet in our vast "Vacuum".

Derwent UCY, Alta.

Although our club has not yet undertaken any major project in attempt to help our church, community or club, the members have, thus far, enjoyed extending the Christmas spirit by carolling in our district. Also we, along with the Myrnam Youth members, have had the wonderful opportunity of participating in the special presentation of Ukrainian Christmas Carols over CHSA television.

In our previous meetings it was suggested that our club should have Confession as a group every month. Since our parish church holds services only once a month, we thought this would be an excellent idea to form a stronger bond amongst ourselves.

— Gloria Mithrush

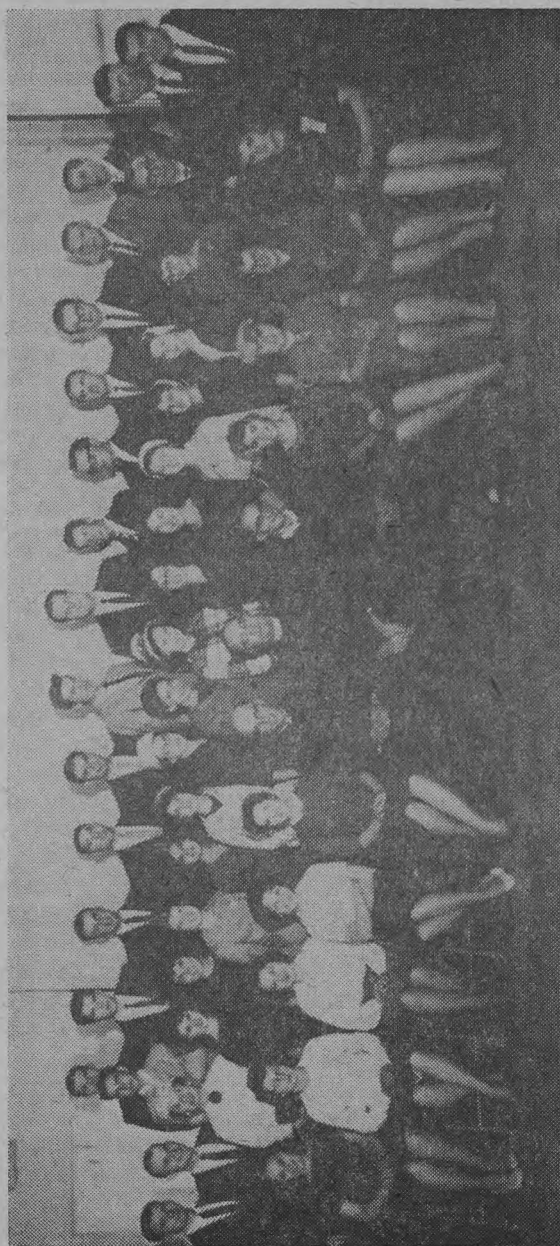
Sask., Convention UCY

on the opposite page have not captured your attention, then surely you must take another very close and careful look.

If your curiosity has been aroused (as well it should be), may I inform you that this is a group picture of most of the delegates who turned out for the annual convention of the U.C.Y. of Saskatchewan, which was held in Saskatoon during the week-end of October 8. As you may perceive from the picture, there was a fine number of delegates present. In spite of a heavy schedule of activities, all delegates seemed well pleased with what they had gained from the week-end, both individually and to take back to their own clubs.

The week-end's busy schedule began with Mass, breakfast and registration on Saturday morning.

"Our Heritage" — a rich and colorful one, well worth being proud of — this, we discovered when we went into the study of our convention theme. This provided the program for the afternoon, immediately after the joint session. Father Yakimyshen, Cs.S.R., of Yorkton, started the topic, speaking to us first on our heritage in regard to our Church, specifically the Greek Byzantine rite. Next we heard from Dr. Simpson, formerly of the University of Saskatchewan, speaking on Ukrainian heritage in a cultural sense. Most enlightening were the question periods following these two speakers. These not only answered questions with which we are often confronted, but also indicated a vital interest in this worthwhile topic on the part of the delegates.



Delegates at the U.C.Y. Convention in Saskatoon

The busy afternoon was followed by a banquet. Rev. Father Iwazsko provincial spiritual director of U.C.Y., was guest speaker at this function, putting some vital thoughts across in a most delightful manner. He also presented to Mrs. Mary Saworski, formerly Mary Kravec, a holy picture, as a token of appreciation from the U.C.Y. for her six years of service as treasurer of the provincial executive of U.C.Y. A wonderful record of a wonderful member — we'll miss her.

Then came the time for fun — a convention dance following the banquet, in a most attractively decorated auditorium truly a fine ending to a busy day.

Sunday began with Mass, followed by Communion breakfast, with Father Luzney, Director of Sheptytsky Institute addressing the delegates.

The business session followed. This started with the reports of the delegates. We were all able to gain from this part as any new and interesting activity mentioned by a club, and proving successful, would be quickly written down by the other delegates to talk about when they return, and perhaps to try out themselves. We heard from delegates from St. Peter and Paul and St. George's in Saskatoon, Wynyard, Invermay, St. Mary's in Yorkton, Cudworth, Krydor, St. Basil's in Regina, Hafford and St. George's in Prince Albert.

From the two most welcome delegates of the Diocesan Executive of Edmonton, we were able to get a very clear picture of the difficulties of the YOUTH magazine. A provincial co-editor, Betty Merczak, was ac-

cordingly nominated to help increase the quality and quantity of material being submitted to the YOUTH magazine.

The new provincial executive was then elected, consisting of Ray Moroz, president; John Siroishka, vice-president; Mary Patrick, corresponding secretary; Iris Saganski, recording secretary; Orval Natyshak, treasurer; Eugene Matloch, fifth member; Betty Merczak and Bill Michayluk, auditors. Congratulations to the new executive which will no doubt be doing its best to guide the provincial locals in the best way they know how, and a sincere "thank you" to the out-going executive for their worthwhile efforts.

The tense moment had come — the decision of the judges in regard to choice of the club that deserved the Joseph Kotelmach trophy as the best U.C.Y. club in the diocese. On the basis of the reports of the year's activities, St. George's U.C.Y. of Prince Albert was the winner. Congratulations! And to the rest of the clubs — better luck next time. We are sure you're trying.

This drew to a close a most successful convention, and from the spirit shown by the delegates, the beginning of another successful year for U.C.Y. in Saskatchewan.

—Submitted by Iris Saganski,
on behalf of the provincial executive of U.C.Y. for Saskatchewan.

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**HAVE YOU
RENEWED
YOUR
SUBSCRIPTION TO
YOUTH?**

Ukrainian for You

By Father Cornelius

Shevchenko's ballad, "The Rebels", is the longest of his poems. In it he describes the last large-scale uprising of the enslaved Ukrainians of the Right Bank against their overlords, the Poles, in 1768 (Maxim Zalizniak). He learned of this event from his grandfather, who took part in that rebellion. In this ballad Shevchenko, in passing, alludes to the patronage of St. Michael the

Archangel over the Ukrainians. He says: "Do not weep, my brethren, for we have on our side the souls of our departed and the strength of the Archangel Michael". In the brief excerpt we present here we find Shevchenko in a pensive mood, reflecting on the mystery of life, and its simple joys that give one the desire to live despite the greatest hardships.

VOCABULARY:

Милий
Жить (жити)
Сонечко (сонце)
Сяє
Море
Заграє
Щебече
Байрак
Гомонить
Чорнобрива
Гай
Весело
Як весело

kind, pleasant, beloved
to live
sun
(it) shines
sea
will begin to play, roar
(it) warbles, tweets, chirps
ravine, deep narrow valley, gorge
(it) echoes, resounds, reverberates
brunette, raven-haired
small wood, grove
gaily, merrily, joyfully
how nice! what fun!

Translate into Ukrainians . . .

1. I love to hear the birds chirping.
2. The ravine reverberates.
3. My sister is a brunette.
4. The girls and boys sing merrily in the wol.
5. How nice it is to live in God's world!

Translate into English . . .

1. Бог є всюди, в небі, на землі й на кожному місці.
2. О Боже мій, я люблю тебе.
3. Тяжко сироті на світі жити.
4. Я хочу жити до пізної старости.
5. На сонце не можна дивитись голим оком.

О Боже мій милий!

Тяжко жить в світі, а хочеться жить:
Хочеться дивитись, як сонечко сяє,

Хочеться послухать, як море заграє,
Як пташка щебече, байрак гомонить,
Або чорнобрива в гаю заспіває . . .
О Боже мій милий, як весело жить!

ARTICLES FOR YOUTH:

Due to new arrangements, the regular printing of the YOUTH magazine is now assured. As you can see by this edition we are almost caught up. The February issue will be mailed within two weeks and the March issue before the end of the month.

In order for us to meet these deadlines we would like to receive more articles as soon as possible. Your co-operation in this regard will be greatly appreciated. Will you please send your write-ups as soon as possible.

Pictures are also welcome.